

The Brooklyn Jewish Center Review

May, 1945

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NEWS OF THE MONTH

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COURTEOUS . . .

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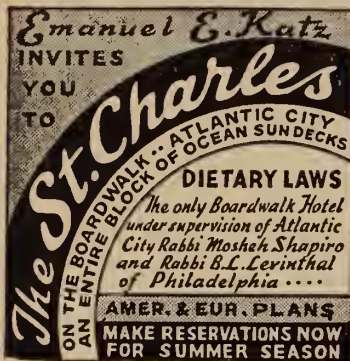
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CHARLES ROSENTHAL, Director

BROOKLYN JEWISH CENTER REVIEW

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CONGRESSIONAL MISBEHAVIOUR

THE doctrine of congressional immunity is established by Article I, Section 6 of the Federal Constitution, which provides that: "For every Speech or Debate in either House, they shall not be questioned in any other Place."

It is a wise and salutary rule, necessary to the preservation of Congressional independence, and has contributed materially to the high quality of debate and the fine measure of statesmanship displayed during our history by the Congress of the United States. However, like many wise rules, it always depends for its best observance on the integrity of those for whose benefit it was enacted and through whose use it is administered. There have naturally, therefore, been instances in which congressional immunity has been perverted to unfair and improper purposes by the character and personality of Congressional members who do not understand the fundamental relationship of the rule to its reasons for being.

Representatives Hoffman (Michigan) and Rankin (Mississippi) have in recent years earned the dubious distinction of being the chief and most vocal of the anti-Semites in Congress. They find the floor of the House of Representatives a convenient forum for their anti-Semitic venom and gladly shield themselves behind their Congressional immunity for statements which in all probability they would not dare to make outside the halls of Congress.

In the current debate on the Fair Employment Practice Commission Bill, Hoffman and Rankin have revived many of the old canards against the Jewish citizens of America, and have in addition created, out of their over-fertile imaginations, new charges. Thus, Hoffman asserted that many of the most pow-

erful financial institutions of America are under the control of Jews, and called for statistics showing the number of Jews outstanding in professions, sciences and arts, the number of important positions in the federal government controlled by Jews, and the volume of the business in the country owned or controlled by Jews. Rankin added to this assault the charge that in the Veterans hospitals Jewish doctors have to a great extent crowded out non-Jewish members of the medical profession. These statements are not only false (although, if true, they would be no more than a tribute to the ability of the individual Jews who had managed to attain positions of power and usefulness), but they are a suggestion—nay more, an invitation—for the institution of a *numerus clausus* for Jews in all fields of private and public endeavor.

* * *

Such demagogic slurs are outrageous. Moreover, they bear within themselves the seeds of disturbance and harm. The damage in the first instance is to the Jews of America, and then to America itself. We have learned during the last decade that anti-Semitism is the first weapon of the Fascist in the process of breaking down national *morale* and destroying democratic liberties.

We do not, even for this reason, sug-

gest that the rule of Congressional immunity be in any way disturbed. It is necessary, however, to point out the dangerous apathy of other Congressmen in the face of these tirades.

Every member of Congress is individually responsible for the dignity of that high body, and should be alert to castigate any infraction of the rules of decency and responsibility which ought to govern the deliberations of Congress. It is particularly disturbing that so few expressions of rebuke emanate from representatives from the major cities of the country, such as New York, Chicago, Boston. These men are not only elected to Congress with the aid of the votes of Jews; they are customarily in continuous and close contact with their Jewish constituents, know the ways of life of Jews in America, and know how untrue are the fulminations of men like Hoffman and Rankin. A sense of obligation to their constituents, of responsibility to the welfare of the country, of their own personal obligations to the standards of decency—all these should impel them on every occasion to make it known to these unworthy colleagues how wrong they are and what a pitifully small and nasty minority they constitute.

Verbum Sapienti. It is to be hoped that this statement will come to the attention of members of Congress and that it will not have been written in vain.

— WILLIAM I. SIEGEL

THE MEANING OF Z. O. A. MEMBERSHIP

MANY are the privileges and opportunities connected with membership in a Zionist organization. It is your first contribution toward the future security, safety and welfare of the Jewish people the world over. By that act you make Zionism more authoritative and powerful, and you advance the goal of

a Jewish commonwealth in Palestine. You declare yourself one in mind and heart and spirit with the sages and prophets of old—with all the preceding generations dedicated to the perpetuation of the Jewish people—and with Jewish posterity, for which Palestine will ever be a vitalizing flame. You advise your friends,

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"JUST BETWEEN OURSELVES"

"בנינו לבן עצמינו"

An Intimate Chat Between Rabbi and Reader

HOW ALIKE WERE THE ENDS OF NEBUCHADNEZZAR AND HITLER!

MUCH has been written, and much has been said, since that memorable May 8th, to express the feelings which surged through our hearts when V-E Day was proclaimed. But I believe that no utterance could match the classic words spoken by Israel's great prophet, Isaiah, on a similar occasion, when he described the downfall of the mighty empire of Babylon and the total defeat of its despot, Nebuchadnezzar. How modern these words sound today! How poignant is the prophet's description of the utter collapse of Nazi Germany and the deathblow that awaited Hitler and his cohorts!

A number of editors were struck by the appropriateness of Isaiah's words to the events of our day and brought the prophet's sentiments to the attention of their readers. We, too, feel that this column ought to reproduce those remarkable verses which are to be found in the 14th chapter of the book of Isaiah:

And it shall come to pass in the

day that the Lord shall give you relief from your agony and misery and the slavery you have had to suffer, that you shall take up this parable against the king of Babylon, and say:

How the tyrant is hushed, his mad rage stilled!

The Lord hath broken the staff of the wicked, the sceptre of the rulers, that smote the peoples in wrath blow after blow; that ruled the nations in anger with a persecution that none restrained.

Now the whole earth is at rest and is quiet, bursting into song.

Yea, the cypresses rejoice at thee, and the cedars of Lebanon.

Now that you are fallen, no one has risen to destroy us.

The nether-world is astir to greet you, astir to meet you, rousing all the ghosts for you, that on earth were chieftains, moving monarchs of the world from their thrones;

your neighbors, your relations, that you desire them to love and want and work for the realization of that for which the Jewish heart yearns. You serve notice that all Jews should join forces and act together for the accomplishment of the great and good inherent in the Zionist aspiration.

Membership in a Zionist body is your testimony that you possess Jewish national consciousness and that you value it greatly. It is evidence of your optimism and confidence in the ultimate triumph of the Zionist ideal. It is more than a mere belief in the value of Palestine. Zionism is a continuous process, and Palestine needs further growth, development, improvement. Struggle, effort, self-sacrifice are needed for its advancement. By joining the Zionist movement you are asserting to all those abroad who have survived the ordeal of persecution and war that you stand ready to

aid them in their deliverance and to help them acquire that power and freedom which will make of them self-respecting and creative human beings.

Through Zionism you are in a real sense participating in the inspiring task of fashioning a new world. Zionism calls upon the United Nations to implement and fulfill the pledges solemnly given the Jewish people in the Balfour Declaration and the Mandate for Palestine. The realization of such promises will aid in securing the attainment of the ideals for which the democracies have fought.

Enrollment in a Zionist group should therefore be your great, immediate and solemn concern. Through reverencing and striving for the Zionist ideal, your mind and your heart will gain that dignity and strength which will render you a better Jew and a better American.

—LOUIS J. GRIBETZ

They all hail you, and say unto you:

So you also are weak now as we are; you too have become like unto us!

Your pomp has passed down to the nether-world, you and your peals of music; maggots are spread under you, and worms cover you!

How you have fallen from heaven, O day-star, son of the morning!

How you are cut down to the ground,—you who once cast lots over the nations!

You, who once said to yourself: I will rise to the very heavens; I will set my throne supreme above the stars on high; I will sit on the hill of the gods in the far, far north;

I will scale the heights of the clouds and will rival the Most High!

And down you drop, to hell below, down to death's abyss you go!

Those who see you scan you, gaze upon you and then muse:

Is this the man who made the earth tremble, who shook empires, who made a desert of the world, demolishing its cities, who never let a prisoner go to return home?

Kings of the nations sleep in honor, each within his tomb;

But you are cast forth away even from your grave, like an abhorred off-shoot, as a carcass trodden under foot!

You shall sleep not with your fathers in the grave, for your country you have wasted, your own people you have killed. The seed of such evil-doers shall not be named for ever!

Let these divinely inspired words of the great prophet give us the courage to work and to sacrifice unceasingly until that happy day shall come when they will also tell the story of Hirohito and war-crazed Japan, as they tell the story of Hitler in our day, and as they told the story of Nebuchadnezzar in the days of old.

Israel H. Perutthal

AS the fighting in Europe is over, our attention can turn fully to the democracies' struggle with the "Prussians of Asia." This title, by the way—supposed to be an honorary one—was conferred by the Berlin press on the Japanese people about forty years ago, after the sons of Nippon had defeated first the gigantic Chinese Empire, then powerful Tsarist Russia. Indeed, in their organizational shrewdness, their military fanaticism, their boundless lust for conquest, the little yellow men do not stand behind the Prussians of Central Europe. Moreover, about eight years ago the Japanese acquired from their comrades in Europe a feature that previously had been unknown in Japan—anti-Semitism.

As a matter of fact, before 1937, the Japanese even liked to think of themselves as descendants of the Ten Lost Tribes. Fantastic though the idea sounds, it cannot be denied that certain findings support the hypothesis strongly. Two villages in Japan are named Goshen and Manasseh—the names cannot be explained through Japanese source. According to a legend, these villages were built by an unknown tribe that came to Japan in the third century. A temple in the vicinity is still called "David's Shrine." A third village is called "The Crossing of the Stream." On the curb of a well in a Japanese town there was found an ancient inscription reading "Israel." There are certain similarities between Japanese and Israelitish customs an example is the existence of a "Holy Place," and a "Most Holy Place" in the Shinto temples.

As late as 1930 a Japanese scholar, a graduate of the Yale Divinity School, tried to prove that the Mikado was a descendant of the tribe of Gad, one of his ancient forbears having been Gad's son, Jippon (similar in sound to Nippon). The Samurais are said to have come from Samaria, and the fact was stressed that the Samurais observe certain Hebrew rites, as the redemption of the first-born, and the wearing of a device by their priests which recalls the phylacteries. The Star of David used to be very common in Japan as a decorative motif or ornament for children's hats.

If some day the hypothesis of a Semitic origin for the Japanese should prove to be based on historical facts, we Jews

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By ALFRED WERNER

would be humiliated by this kinship with our newly discovered "brethren." The Jew is the typical man of the world, the *baal davar*, whereas the Jap is a fanatical swordsman, a *baal milhama*. Japan's criminal invasion of Manchuria in 1931, her willful withdrawal from the League of Nations in 1933, her ruthless attack of China in 1937, the sinking of the U. S. gunboat "Panay" in the Yangtse River in December of the same year, and finally her cowardly attack on Pearl Harbor shall never be forgotten.

Japan's treatment of the Jews since 1937 was similarly evil. Jews, mostly traders and merchants from England, France, Germany, Syria, India and Iraq, came to Japan shortly after 1854, when the American Commodore Matthew C. Perry opened the medieval country to Western civilization. Small Jewish communities existed in Yokohama, Kobe, Nagasaki, and Tokyo. For some time there was a synagogue at Nagasaki. To the original settlers were added a number of refugees from Tsarist Russia, and later from Nazi Germany, but the total number of Jews in Japan proper never was more than about 1,000. A much greater number of Jews, however, passed through the country on their way from Russia, Poland, or Germany to the United States; in fact, the HIAS (Hebrew Sheltering and Immigrant Aid Society) had to open a home in Japan to care for these transmigrants. As for the permanent settlers, many of them acquired wealth as businessmen, and they contributed wholeheartedly to the Zionist funds and charitable institutions. After 1933, several outstanding refugee scholars and artists found positions with Japanese institutions of higher learning. Among them was Joseph Rosenstock, known to many New Yorkers as a guest conductor at the Metropolitan Opera House, who became conductor of the Imperial Symphony Orchestra and professor at the Conservatory in Tokyo.

Very few Jews live in Japan's overseas possessions, such as Formosa and

Korea, but Manchukuo, the puppet state created by Japan in 1931 out of the northwestern provinces wrested from hapless China, contains about 20,000 Jewish settlers, most of whom are domiciled at Harbin, while smaller communities exist at Mukden and Dairen. Chiefly Russian Jews who engaged in the fur trade and other commercial enterprises, they developed a full-fledged Jewish life, with synagogues and Zionist clubs. Finally, a few thousand more Jews got under the Japanese yoke, when in 1940 the Prussians of Asia began creating their "Co-Prosperity Sphere." A few Jews live in Bangkok, the terribly hot capital of Muang Thai, the "land of the free," a proud name that became senseless after Japanese guns and battleships had wiped out Thailand's independence; Singapore has a "Synagogue Street"—incidentally, all synagogues of the East face westward, of course. In 1940, about two thousand Jews lived in Java, the most advanced of the rich islands of the Netherlands East Indies, and about 1,500 in the Philippines.

Before Japan signed its anti-Soviet Pact with Nazi Germany, the Japanese did not in the least think of discriminating against the Jews, who were tolerated like the other white settlers who contributed towards the country's economic development. In fact, Japan was one of the first countries to endorse the Balfour Declaration and to ratify the Palestine Mandate, it also sent a special trade mission to Palestine to establish commercial relations with it. In 1933, when the Hitlerites started to persecute Jews, there were even demonstrations in Japan in protest against the maltreatment of the Jews, these "white Asiatics."

In 1937, however, after the Japs had decided to cast their lot with Adolf Hitler, violent anti-Semitic articles appeared in the Japanese press, and Zionist fund-raising was forbidden. The time had arrived for General Shiotou to prove

to the world that he had enough ability to become Asia's Julius Streicher. Until 1931 the general was a member of the Japanese delegation at Geneva. After Japan had quit the League of Nations, "destiny led him to a new task: that of rescuing Japan from the pernicious activities of the Jews and Freemasons."

Thus Streicher's daily newspaper, *Fraenkische Tageszeitung*, introduced him, the "well-known Japanese anti-Semite," to the people of Nuremberg. The general had come to that city from remote Japan in 1938 in order to see Herr Streicher, "who is talked about all over the world," as the *Tageszeitung* proudly observed. The caption for a snapshot, showing Herr Streicher together with his prominent yellow guest, read as follows:

"In all countries of the earth men arise against the Jewish world enemy. And the awakening of the nations proceeds further still. From all corners of the earth they come, representatives of nations of pure race, to hear Julius Streicher's advice and profit from his experience."

But the interview the general gave to a Nazi journalist was far from optimistic: "It is hard to fight the Jews because the people do not realize, neither see nor feel, the pernicious activities of the Jew. And when they will awake, it may already be too late. Therefore Japan must be made one of the centers of the Jews' enemies in the East, especially because China is the arena of a bloody Bolshevization."

Having noticed, on a visit to the Nuremberg Masonic Museum, the Masonic sign, the triangle, General Shiotou remarked: "We are setting against this triangle of Freemasonry the triangle of Berlin-Rome-Tokyo. This Axis shall last forever." He also wrote a message in the Guests Book: "I congratulate the Franco-German leader, Julius Streicher, on his struggle against world Jewry, and pray for his victory, for the salvation of all nations."

Not all Japanese thought like Shiotou. Few took his rantings seriously. As late as December, 1937, at a conference of the Jewish Communities of the Far East, another general, Higuchi, addressed his audience thus: "The original population of Nippon is homogeneous, and because of this we have an entirely objective at-

titude towards all nations and towards the Jewish question. . . We know that the Jewish people is endowed by nature with eagerness for knowledge and famed for their abilities in social and economic fields, and in science, rendering a service to the whole of mankind. . . We Nipponese have no racial prejudice. We look friendly towards the Jewish people!"

The Japanese leaders knew that Hitler actually despised them, calling them "yellow vermin." They had read his statement in "Mein Kampf," describing colored races who have come in contact with European culture and civilization as "trained monkeys."

"Suppose Europe and America would perish," Schicklgruber wondered "and any further Aryan influence over Japan would cease: Japan's development in science and technique would continue only for a very short time. . . Just as the contemporary Japanese achievements owe their existence to Aryan sources, it was

foreign influence and foreign spirit that created Japanese culture in the days of old."

Japan's transformation into an anti-Semitic country followed the usual pattern. A flood of Nazi manufactured propaganda was shipped to Nippon. Among the pamphlets was a Japanese translation of "The Protocols of the Elders of Zion." The "Jewish devils," the propagandists declared, were responsible for arming both Chiang Kai Shek's armies and the Soviet troops. In 1939 Japan got its first anti-Semitic gang, which sponsored anti-Jewish meetings and circulated the hatred-sheets.

Nevertheless, all this propaganda did comparatively little harm to the few Jews in Japan proper, where the charge of a Jewish conspiracy seemed ridiculous to the majority. It took a much firmer hold in Japanese-occupied Manchukuo, where it was fostered by the White Russian emigrés who found it rather easy to identify the Jews with the hated Bolshevik enemies. For all practical purposes, the Japanese government remained indifferent to the anti-Semitic campaign, despite the bombastic anti-Semitic phrases officially used to appease Germany.

This changed after Pearl Harbor. All Jews in Japan proper were ordered out of all port cities, and into the interior. Not a single Jewish family was permitted to remain in Tokyo, Yokohama, Kobe, or any other large city. At Harbin, Manchukuo, the synagogues were closed down. General Shiotou was overjoyed. He told his nation that he had started a campaign to exterminate the Jews in the entire Far East because they were as dangerous to Japan's interests as were the United States and Great Britain. "We have broken the British and American influence in Eastern Asia," he proclaimed, "we must also not overlook the Jewish influence there, otherwise our military victories will not be properly exploited." He traced back the "Jewish conquest of Eastern Asia" to "the arrival of David Sassoon and . . . his securing trade monopolies in China in 1867," and charged that in 1939 the Sassoon family controlled some 270 hotels in China, employing thousands of Jewish emigrants, and that it also controlled 11 daily news-

THE FREEDOMS

THE laughter in the cities and the lights

On bright again, the sounds of children's play,

The liquid calls of birds—the warm, spring nights

Where still the lovers walk the lovers' way—

Are these the sacrilegious signs they seem?

Are these the stains of peace and all forgot

The harried men of war who fight for dreams

In muddy lands beyond the sight of God?

And yet these freedoms must be there to say

That they were worth the cost, so those brave sons,

When victors they return, war-blind to all

The beauty in the world, will hear the call

Of child to child and smile, then drop their guns

Beside the shrine and humbly kneel to pray.

—SGT. HAROLD APPLEBAUM

[Continued on page 23]

THE most significant achievement of the New York State Legislature in its 1945 session was the enactment of the Anti-Bias Statute, popularly known as the Ives Bill. Its purpose may be stated in summary as being the prevention and elimination of discrimination in employment by reason of race, creed, color or national origin. In view of the practices which the law is designed to prevent (and remove), and because of the effects which it is hoped will result from the statute in the coming years, it merits an extended analysis.

The Legislature found, as a fact, that, with respect to the State of New York, "practices of discrimination against any of its inhabitants because of race, color, creed, or national origin are a matter of state concern," because "such discrimination threatens not only the rights and proper privileges of its inhabitants, but menaces the institutions and foundation of a free, democratic state." It should be remembered that this is no mere haphazard assumption on the part of the Legislature, and that the Ives Bill was not germinated by any recent or chance interest in the problem.

Over a number of years there has been a growing conviction that large sections of our citizenry are debarred from employment, both in private industry and among public utilities, not because of any unfitness for particular jobs, but solely by reason of race, creed or color. It would be a matter of easy research to point out thousands of instances of such discrimination. Questionnaires calling for disclosure of religion, color, national origin or race have for decades proven an insurmountable obstacle to entry into industry of Jews, Negroes and members of many other racial or religious groups. These questionnaires have, as has been the case with all such documents, been disguised by the assertion of statistical purposes. The disguise has, however, been one easily penetrated, and it was known to all, both questioner and questioned, that it was a test, not for inclusion, but definitely of exclusion.

As was to be expected, the debates on the floor of the Legislature and in Committee, prior to the passage of the Bill, were sharp, acrimonious and, on the part of the opponents, specious and unreal. This latter type ranged through the whole gamut of casuistry, invoking the

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Constitution of the State, the chimera of misuse of police power, and many other fancied dangers of administration. It is to the credit of the Legislature that but few of its members were frightened by these constitutional and administrative apparitions. When the final ballot on the bill was taken, it passed in both Houses by an overwhelming majority. Governor Dewey, who was one of the chief proponents of the act, expressed great gratification when he approved the bill, and has since hailed its enactment as a significant step forward in the history of our State. It is fitting to record the fact that all the Legislative leaders of both parties were influential in mustering the votes of their members for the bill, and it is a pleasure to express a word of commendation for Senator Feinberg and Senator Quinn, in the Upper House, and Majority Leader Ives and Minority Leader Steingut, in the Assembly.

* * *

The statute creates a Committee of five members (to be appointed by the Governor) who shall have the duty of administering its provisions. The Committee is empowered to adopt proper rules for its own functioning. It may accept and investigate complaints of discrimination and may hold hearings and receive sworn testimony. Employment practices which are made unlawful by the act are, in substance, refusal to employ, discharge from employment, or discrimination with respect to compensation or the terms and condition of employment, because of race, color, creed or national origin. It is also made illegal for a labor organization to exclude or expel from membership anyone for any of these reasons. Also, employment agencies are prohibited from circulating any advertisement or publication, or using any questionnaire containing such discrimination. In addition, the aiding, abetting, inciting, helping or coercing of the doing of any of these acts, or any attempt to perform such acts, is made illegal. The statute is thus made comprehensive because the Legislature realized the proba-

bility of attempts to do by indirection that which it prohibited directly.

The procedure for implementing the rights granted by the statute is full and, it is believed, adequate to attain the desired result. Any person feeling aggrieved by an unlawful employment practice may file with the Commission a verified written complaint, setting forth the particulars of the discrimination, or the same may be done for him by the Industrial Commissioner of the State or its Attorney General. The Chairman of the Commission will then designate a Commissioner to investigate the complaint. If the Commissioner determines that there exists "probable cause for crediting the allegations of the complaint," it is the duty of the Commissioner to attempt to eliminate the unlawful employment practice by "conference, conciliation and persuasion." If, however, such attempt is unsuccessful, the Commissioner will then serve upon the employer a copy of the complaint, together with a notice requiring him to answer its charges at a hearing before three members of the Commission. (The investigating Commissioner is specifically excluded from participation in the hearing and his previous efforts at conciliation shall form no part in the evidence before the three-man trial body.) The employer has the right to file an answer and appear, either in person or by counsel, at the hearing and to give testimony. This trial Commission, in taking testimony and reaching its conclusions, is not bound by the rules of evidence which prevail in a court. The testimony is to be sworn. If the result of the Commission's deliberations is a finding that the unlawful employment practice actually existed, the Commission shall so state and then serve upon the employer an order requiring him to desist from such unlawful practice and "to take such affirmative action including (but not limited to) the hiring, reinstatement or upgrading of employees, with or without back

pay, or restoration to membership in any respondent labor organization as, in the judgment of the Commission, will effectuate the purpose" of the act. On the other hand, if the Commission shall determine that the employer was not guilty of the practices alleged, it shall so certify and dismiss the complaint. Should the employer not obey an order issued by the Commission directing him to cease and desist, etc., a proceeding may be brought in the Supreme Court of the State, in the proper County provided by law, to enforce the order of the Commission. The procedure for initiating such a proceeding is simple and the jurisdiction of the court is more or less summary. The court, on reading the record of the hearing before the Commission, may make such orders in the nature of injunctions, as to it will seem proper. The court may also, on motion of any interested party, remit the proceedings to the Commission for additional and material evidence. The court is bound by the findings of the Commission, as to the facts, "if supported by sufficient evidence on the record considered as a whole."

A significant section of the statute is that which provides for punishment in event of an improper or willful interference with an order of the Commission. Such conduct is constituted a misdemeanor punishable by imprisonment for not more than one year or a fine of not more than \$500.00, or both.

An equally significant provision of the act is that which empowers the Commission to create advisory agencies and conciliation councils throughout the State. These agencies and councils may be empowered by the Commission to study the problem of discrimination in any form in which it may exist in the State. They are also empowered to set up a program of education among the varying groups in order to foster good will, cooperation and conciliation among the different elements of our population. It is directed that "such advisory agencies and conciliation councils shall be composed of representative citizens" receiving no pay for their services but being reimbursed for their expenses. The Commission is further authorized to issue publications of its investigations and research in order to promote good will and

minimize and, it is hoped, eventually eliminate discrimination.

* * *

It is an old maxim of government that laws cannot make people good unless and until people wish to be good. From the earliest days of mankind, statutes have always been negative in character. They prohibit misconduct and do not affirmatively command good behavior. This is necessarily so because of the nature of human personality. The Ives Bill, nevertheless, has a fine quality of optimism about it. The very fact of the inclusion among its provisions of the educational agencies and councils indicates a spirit of hopefulness concerning the ultimate realization of the objects of the bill.

We are living in a period in which much has been spoken and written concerning cooperation among the different racial and religious elements of our citizenry. We have witnessed innumerable examples of sacrifice and mutual helpfulness among the Armed Services and in the civilian community. It is not unreasonable to believe that conduct which has had the stimulus of war may still become a permanent feature of civilized social behavior, even in peace time. Man is a forgetful animal but, at the same

time, a thinking creature. The tremendous cost to society in terms of life and material which follows the dishonoring of man by man has become so obvious, that perhaps even the most willful violators of decent human relationships will be impressed by such cost and brought to a resolution of reform. Certainly this is a consummation devoutly to be desired. For without it, even the great power of the State of New York will be insufficient to effectuate the purposes of the Ives Bill. In a community numbering 13,000,000 people, most of whom work for a living, the opportunities for unlawful practices are myriad in number, and a mere penal enforcement of the statute would be a hopeless Augean task.

It is obvious that the best guarantee for the success of the statute is the willing cooperation of both sides: the employer and the employee. Nor is this a mere utopian idea. Man improves but slowly in his concepts of social needs; and some part of humanity improves not at all, but retrogresses. Nevertheless, history teaches that there is a constant, if slow, factor of improvement. We have witnessed in our generation changes in

[Continued on page 23]

ETERNAL HOPE

FROM out of the earth's great cauldron
There comes a piercing cry.
'Tis the voice of the blood of millions
Mounting upward to the sky.

Hear the plea of our many brethren
Rising from the deep abyss;
Does the stench of frightful ovens
From your nostrils waft amiss?

Where shall the remnant of Israel
Find surcease from oppressors hand;
Who will arise to lead them
Into the Promised Land?

From the Prophet of old take courage;
Throw ye off the shackles of dread;
And the graves of our martyrs will open;
We shall hear from the lips of the dead.

For behold the dry bones in the valley

Will grow flesh and shall live again
And God will breathe a new spirit
Into the bodies of men.

No more will be heard the great wailing
Of kinfolk on alien soil;
But the sound of the gleaner and plowshare
Will be mingled with laughter at toil.

Other nations will drink from thy fountain
Of justice and science and art.
Then the law will go forth out of Zion
And God's word be enshrined in each heart.

For the Lord will return thee in safety
And the Land of Israel shall be
To thy wind tossed and weary minions
A Home where all Jews will be free.

— ISAAC E. FEINSTEIN

*A Tribute to Rabbi Bernard L. Levinthal
on His Eightieth Birthday*

A GREAT RABBI ATTAINS FOUR-SCORE

By RABBI C. DAVID MATT

RABBI Bernard L. Levinthal, father of Dr. Israel H. Levinthal, and Nestor of the Orthodox Rabbinate, celebrated his eightieth birthday, on Lag b'Omer. That the birthday anniversary of this celebrated Rabbi of Philadelphia was not taken cognizance of on a nationwide basis was due to the insistence of the rabbi himself. He felt that the spirit of the times—a nation at war and saddened by the sudden passing of its great president—should preclude any festive or public celebration of birthday anniversaries.

This in itself broke a tradition, at least in Philadelphia. On the fiftieth and sixtieth birthdays of Rabbi Levinthal, his community arranged notable celebrations. Ten years ago, his seventieth birthday was the occasion of a gala, city-wide event, and the publication of a Jubilee Volume "K'vod Hahamim," containing tributes and literary contributions from the leaders, lay and scholarly, of the Jewish world. Just four years ago, Philadelphia Jewry celebrated the completion of fifty years of his ministry in that city. Yet though there were no public functions to mark the attainment of the eightieth mile-stone, the occasion was not permitted to pass unnoticed, even though the tone was subdued and the tributes were of an intimate and personal nature.

Rabbi Levinthal comes of a long line of scholars and rabbis, even though his own capable and active career make it unnecessary for him to invoke "Z'chuth aboth"—dependence upon the merit and fame of his forebears. His father was descended from the author of the "Beth Hillel" and "Maaseh Hashem." His mother came of the Lipshitz family, noted in Lithuania, for scholarship.

Rabbi Levinthal arrived in Philadelphia in Elul, 1891, as successor to his father-in-law, Rabbi Elazar (Lazar) Kleinberg, who had been Dayan in Vilna, before coming to the City of Brotherly Love. At that time Levinthal was a young man of twenty-six yet his promising qualities can be judged from the fact that he accepted the Philadelphia call upon the advice of such giants of the Russian Rabbinate as Rabbi Isaac Elchanan and Rabbi Samuel Mohliver.

The story of Levinthal's ministry is the story of Philadelphia Jewry of the past fifty-four years and, in a measure,

also of Orthodox Jewry throughout America. In Philadelphia he utilized his great energy, unflagging zeal and unusual talent to organize the community's religious, educational and institutional life. The first communal Talmud Torah was organized by him, and he has seen it grow into a sizeable group of schools. He formed the Vaad Hakashruth, which brought order into the Kasher meat situation. He gathered together the adult Talmud students and formed the first "Chevrah Shass," which now has counterparts in all of the Orthodox Synagogues of his city. For the masses, whose visits to the Synagogue were restricted to the Holy Days, Yizkor and Yahrzeit, he organized a series of lectures on Friday nights. Long before there were Conservative congregations utilizing Sabbath Eve to bring a Jewish message, Rabbi Levinthal brought his people Jewish knowledge and inspiration and kept alive their loyalty to Israel and to Torah. For the adolescent, he gave lectures until he found that the exigencies of a busy rabbi's life did not permit of the regular instruction that was needed. The "Hebrew High School," which met at his home, led to the establishment of Philadelphia's first Yeshivah, Mishkan Israel, more than forty years ago.

That Rabbi Levinthal's devotion to Jewish education was not restricted to Philadelphia's needs is evidenced by the fact that he was one of the prime movers in the organization (or re-organization) of Yeshivath Rabbi Isaac Elchanan, which plays so important a role in Jewish education and in the dissemination of Torah throughout America. When the history of the Yeshivah comes to be written, the part that B. L. Levinthal played in its development and how much it owes to his wisdom, influence and counsel, will prove a most engrossing record.

Rabbi Levinthal had a broad, statesmanly grasp of the needs of American and of world Jewry, as can be seen from

the "high-lights" of his career. When the American Jewish Committee was called into being by Philadelphia's great jurist, Judge Mayer Sulzberger, he invited Levinthal to be one of its five members in Philadelphia. That Levinthal continued to be one of the useful members of the A. J. C. for forty years attests to the high regard in which he was held by those who wished the committee to be known as the spokesman of American Israel.

Recognizing that Orthodoxy would be strong if its leaders were organized and vocal, he was one of the guiding spirits in founding the Agudath Harabanim, The Union of Orthodox Rabbis of the United States and Canada, and for more than forty years Rabbi Levinthal's has been an inspiring voice in the councils of Orthodoxy.

Rabbi Levinthal has kept pace with public life in American and World Israel



Rabbi Bernard L. Levinthal

(FROM A PAINTING BY ROBERT TURAN)

during the last five decades. As an ardent Zionist he has given wise counsel, as well as eloquent advocacy, by word, by pen, by example, to all the forces that have made the Jewish Renaissance their goal. How early in the history of Zionism he rallied to its cause was publicized recently in a very effective way. Some one connected with the Jewish National Fund discovered that it was just sixty years since Rabbi Bernard Levinthal had associated himself with the Zionist movement. As a result, the Mizrahi, of which, too, Rabbi Levinthal was one of the founders, joined hands with the Synagogues in Philadelphia, to sponsor the Yaar Levinthal, a Forest planted in Palestine in honor of the six decades of his Zionist activity. Some fifteen thousand trees were subscribed, so that in the Land of the Fathers, there is a blossoming, fruitful momento of the many years of his zealous devotion to the ideal of the Land's rebirth.

It is not surprising that Levinthal was also keenly interested in the American Jewish Congress as an expression of *folks-bevegung*, aiding its progress in numerous ways. It was "poetic justice," therefore, that when the Congress was in position to bestow honors, Rabbi Levinthal was elected to the Delegation of ten who went to the Versailles Peace Conference as spokesmen of American Jewry on behalf of the Jews of the world. Those who know his keen mind, sound judgment and familiarity with the status and the needs of his people, are convinced that his presence in the Delegation was of great service to the House of Israel.

In Jewish life, it is not always wholesome to "label" personalities or movements, for such labels are misleading or reveal only part of the truth. This is especially true in the case of Rabbi Levinthal. To call him "Orthodox," or "scholarly" or even "Rabbi" would represent only *miktzas sh'vocho*, "part of his praise." Orthodox he is, yet his opinions carry weight with those in the other camps. To refer to a rabbi of his school as a "scholar" would imply that he is well versed in his particular branch of Jewish literature—Talmud and Codes. Yet Rabbi Levinthal's knowledge of Jewish lore is absolutely encyclopedic. There is scarcely any department of Jewish

A SON'S TRIBUTE TO HIS FATHER

By DR. ISRAEL H. LEVINTHAL

The following is from an address delivered at the banquet tendered by the Philadelphia Jewish Community to Rabbi Bernard L. Levinthal, in honor of his sixtieth birthday anniversary, January 4, 1925.

WHAT makes your Rabbi one of the outstanding religious leaders—which he undoubtedly is?

Perhaps, I may best answer this question by referring to a passage in the weekly portion of the Torah, which we read this Sabbath. We are told the familiar tale, how Joseph, when he heard that his father was on his death-bed, brought his two sons before the aged patriarch, that they might receive his last blessing. You recall the Biblical account—how Jacob put his right hand upon the head of Ephraim, though he was the younger of the two, and his left hand upon the head of Manasseh, the elder; how he blessed them, saying: "By thee shall Israel bless, saying: God make thee as Ephraim and Manasseh." But the language here seems very strange. We should expect Jacob to have said Bokem, "by you," addressing both of his grandchildren. Instead, he uses the expression Bko, "by thee," as if he were addressing but one of them. Who, then, was the one he had in mind? We cannot say that he thought only of Ephraim or only of Manasseh, for he distinctly adds that the blessing which the Jew in future days will invoke upon their children will be: "God make thee as Ephraim and Manasseh." Why, then, is the word Bko, "in thee," used, instead of Bokem, "in you"?

Jacob surely knew well those two lads. He knew their qualities, both mental and physical; he understood their capabilities. Our Sages inform us that Ephraim, the younger of the two lads, was a student of the Law. "Ephraim was wont to study the Law at the feet of Jacob." Jacob admired the zeal with which this lad would come to him early every morning and stay with him till late in the night, drinking in the words of Jewish lore. Of Manasseh, however, we read that he possessed different qualities. He was, first of all, physically strong and powerful. We are also told that Manasseh was a man of worldly affairs, a diplomat, a statesman, a man of finance.

"He was the steward of the palace of Joseph."

Now Jacob, lying on his death-bed, studied both these children. He loved them both. He admired the qualities that each possessed. And yet he felt that each of them lacked an essential quality which the other possessed—and neither possessed the total ideal of Jewish leadership. And so he blessed both of them in these words: "Bko Yevorek Israel!" Bko, "by thee"—unitedly—shall Israel find its blessing; not in the qualities of either of you alone, but "by thee," as one being, taking the qualities of both together, Bko, shall Israel find its ideal. And then Jacob tells in clearer terms what the blessing shall be: "May God make thee as Ephraim and Manasseh"; not as one alone, but as both together, combining the qualities, the gifts of both.

And if I were to appraise the greatness of your Rabbi, I should say that he typifies the Bko Yevorek Israel. God has endowed him with the gifts of Ephraim and with the gifts of Manasseh. He is primarily and above all a student of the Torah, versed in all that remarkable literature which has come to us from the ages. But he is not the Rabbi who is confined within the "four ells of the Halaka." He is Hamelitz Benosum, "the interpreter between them," interpreting to the old the philosophy of the new age, as well as to the young the teachings of the days gone by. He is well versed in modern literature, in modern culture, in the arts and sciences of our age. He has displayed strength, aye, remarkable physical powers, in dealing with the numerous problems that affect Jewish life today. He is like Manasseh, "the steward in the palace of Joseph," the diplomat, with a clear mind and remarkable vision, working for the welfare of our people. So that, when a united American Jewry felt the need of sending a Commission to defend Jewish rights before the Peace Conference at Versailles, your Rabbi was amongst that distinguished group chosen to represent us. It is because he is the unique combination of Ephraim and Manasseh, that his ministry is such a blessed one!

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THE final victory of World War II will come when there will be established a world organization that will give the world peace. In the midst of war, in fact in its darkest hour, the leaders of the United Nations laid the plans for a new security organization so that all people everywhere may enjoy freedom of speech and conscience and live in freedom from fear and want. Towards this end the United States, Great Britain, the Soviet Union and China convoked the United Nations Conference at San Francisco, to create, on the basis of the Dumbarton Oaks proposals, a world security organization.

The Jewish people, homeless, stateless and persecuted, are vitally concerned in this organization which is to replace the League of Nations, and set up a machinery which will deal with political, economic, social and humanitarian questions in the post-war world. As to Palestine, the Mandate, the legal foundation of Jewish claims to their homeland, is one of the multilateral treaties of the League of Nations. The Jews have much at stake in San Francisco. The American Jewish Conference requested that the "most wronged of peoples" be admitted to the world security conference, for "in a peaceful and orderly reconstruction of the world all peoples must have a voice in the determination of their future. We ask that this right be granted to the Jewish people." Every nation which declared war against the Axis was granted representation, even those who withheld their declaration until the twelfth hour of March 1, 1945; represented are also those countries where the Allies had to send armed force to overthrow the pro-Nazi regime; but the Jews who were the first to be attacked, who suffered most and whose sons fight in every liberating army, they alone are denied admittance to the council for peace and security.

Jewish representation in the formation of a new world of justice and equality is in the form of "consultants" to the American delegation. Secretary of State E. R. Stettinius, Jr. announced that "the official American delegation consists of eight delegates appointed by the President and their professional and technical advisors. Consultants representing organizations will be available for consultation at the request of the delegates and will be kept as closely informed of the work

JEWS AT SAN FRANCISCO— A PICTURE OF STATELESSNESS

By SOPHIE UDIN GINGULD

of the Conference as possible." On this basis, the American Jewish Conference, the American Jewish Committee and, later, the Jewish Labor Committee were invited to designate a consultant each.

The Jewish case was presented to the United Nations Conference through a number of memoranda and briefs. On April 2nd the American Jewish Conference submitted to the State Department a memorandum embodying its requests to the United Nations Conference on International Organization. The first request was for a hearing and representation at the Conference; further, it requested that the proposed charter incorporate an International Bill of Rights, that political rights be restored to the Jews of Europe, that measures be undertaken for the rehabilitation and resettlement of Jews; that the Jews be indemnified for property confiscated and destroyed, that war criminals be punished and that "the establishment of Palestine as a Jewish commonwealth is essential if universal Jewish minorityhood is to be ended and if the problem of Jewish homelessness is to be solved." The American Jewish Conference is working in cooperation with the World Jewish Congress, the Board of Deputies of British Jews, the British Section of the World Jewish Congress, the Canadian Jewish Congress, the American Zionist Emergency Council and the Jewish Agency for Palestine. All these bodies support the demands presented by the American Jewish Conference.

The American Jewish Committee presented a brief to the United Nations Conference asking for a "world order just to all people irrespective of race, creed or nationality, and requested the 'Counsellors of Peace' to formulate an international Bill of Rights embodying the principles of human rights, fundamental freedom, religious liberty and racial equality." Other requests are: abrogation of racial legislation, indemnification, reparations, and punishment of war criminals. On the question of Palestine the American Jewish Committee "reaffirms the position it has taken with respect to

Palestine in previous statements and resolutions, including the Statement of Views of January 31, 1943, and will continue to give the most serious study to the Palestine question in the light of changing conditions as they may develop and from time to time make such further statements as it may deem advisable."

The Jewish Agency for Palestine, in a formal memorandum to the Conference on International Organization, pointed to the special rights of the Jewish people under the Mandate for Palestine, hence no action shall be taken at San Francisco which would be inconsistent with or prejudicial to "the special rights of the Jewish people under the Balfour Declaration and the Palestine Mandate. All such rights shall be expressly reserved and safeguarded." Furthermore, the Jewish Agency for Palestine is "the internationally recognized spokesman of the Jewish people and shall be consulted and given representation on any international body or commission which may be set up in so far as they have before them matters affecting the future status of Palestine and the rights of Jewish people thereto." In accord with the Palestine Mandate, and spurred by the needs of the Jews, the Jewish Agency for Palestine demands an immediate announcement of a determination by the responsible powers to reconstitute Palestine as a free and democratic Jewish Commonwealth.

* * *

The spirit of disunity displayed by Jews at San Francisco was not unexpected, but nevertheless very disturbing. Headquarters were opened by the "embassy" of the American League for Free Palestine and the Hebrew Committee of National Liberation, and this group promised "something dramatic." The New Zionist Organization has a delegation, and Agudath Israel's representatives declared that "they did not come to San Francisco to take any steps which may be explained as opposition to the idea of

a Jewish Commonwealth." Jews and the Jewish cause lost much by this disunity and confusion. The American Jewish Committee did issue an appeal for unity, but that came after the American Jewish Committee withdrew from the American Jewish Conference, which represents American Jewry. The Jewish Labor Committee also is outside of this representative American Jewish body.

There was not a single delegate at the United Nations Conference to speak for World Jewry, nor were the "consultants" and emissaries united in their "unofficial" demands.

At the Conference there is a delegation of more than fifty Arabs. It may have been strange to hear "that at the very 'outbreak' of this war Iraq recognized her duty and placed at the disposal of her allies the whole of her resources." Iraq has quickly and conveniently forgotten the expedition of the Allies to destroy her pro-Nazi government. There also was a lengthy reference by an Egyptian speaker to Egypt's war effort "from the beginning." The Arab delegations, although displaying disunity on international Arab affairs, are very much united in regard to the Palestine problem. They are aware that the British and United States governments are determined that Palestine shall not be brought up either in open or closed session, nevertheless the Arabs are conducting an intensive public and private propaganda for the Pan-Arab Pact adopted at Cairo. The Arab Delegation has been advanced by excellent public relations counsellors. Their flowing exotic robes, the remarks in the lobbies about them, their demands for daily laundering for their garments has interested the press. It is rumored that oil interests "lent" their public relations men to the Arab delegation for the duration of the San Francisco Conference.

There are, of course, friends of the Jews at the Conference. Sol Bloom, one of the eight American delegates, stated that "on the Palestine question whenever and wherever it arises Jews will be consulted for information, opinion and advice." It is still to be seen what Mr. Bloom and such other friends as Prime Minister Smuts of South Africa, and Foreign Minister Jan Masaryk, can do to safeguard Jewish rights. Ellen Wilkin-

son, British Labor Deputy and member of the British delegation, says, "the world owes a debt to those people (the Jews) and shall never absolve itself of the collective guilt for Europe's Jewish dead unless it does something very thorough and definite for a complete solution of the Jewish problem."

We are still in the midst of the Conference, and it is impossible to draw any definite conclusion as to the Conference's action regarding Jewish affairs. We can sense that some form of world security machinery will be set up, and an international bill of rights seems certain of inclusion, but probably whittled down from those proposed by Jewish bodies. The Palestine issue may not appear at

the Conference, but surely it will be affected by the trusteeship plan.

The great tragedy of the Jews is emphasized by the United Nations Conference. We are stateless, and must stand on the threshold when our destiny is decided. We are helpless, denied even the recognition of our sacrifices. The greatest sufferers in the war, we are denied an opportunity to sit in the council for peace. The world fought Hitler's inhumanity, and is now forging a "new world order," but we, the weakest of all peoples, are again outside of this new world.

We must teach ourselves and the world that the solution of the Jewish tragedy is the elimination of our statelessness.

SAN FRANCISCO REFLECTIONS

By BORIS SMOLAR

THE only Jewish groups maintaining contact with each other are the American Jewish Conference and the Jewish Agency. It must be admitted that each of the various Jewish delegations is doing its best, in its own way, to achieve maximum protection of Jewish interests. Judge Proskauer and Jacob Blaustein, who represent the American Jewish Committee, and Henry Monsky and Israel Goldstein, who represent the American Jewish Conference, are equally busy attempting to secure proper results. And one who observes them in the consultants' lodge in the Opera House where the Conference meets would not gain the impression that there is a high wall separating one delegation from the other, nor does one gain such an impression when attending, unofficially, some of the "background conferences" of the consultants which are addressed sometimes by Secretary of State Stettinius and sometimes by other members of the United States delegation.

* * *

Leo Pasvolsky, one of the advisers to the American delegation to the United Nations Conference, is not keen on being known as a Jew. But Congressman Sol Bloom, another member of the same delegation, circulates around among the delegates boasting how his mother brought him up in a good Jewish religious tradition. He speaks with great pride of the fact that he considered himself a Zionist long before there was an organized Zion-

ist movement in America. A friend of mine was startled when Sylvia Sidney, the film actress, made a remark in good Yiddish in the lobby of the Opera House, but he was even more surprised when one of the girls in a Section of the State Department started to talk to me in fluent Yiddish right in the Conference building. His amazement grew when a Western Union supervisor in the press room of the Conference, where several hundred journalists pound out hundreds of thousands of words daily, suddenly revealed his "pintele Yid" after he took a glance at one of my dispatches. "Do you think this conference will achieve something good for us too?" this non-Jewish-appearing Western Union man asked me in good Yiddish. A quick look at the list of officials of the secretariate of the Conference will reveal names like Samuel Boykin, David Zabludovsky, Harry Gerson, Julian Friedman, Bernard Meltzer and other similar-sounding ones.

* * *

One of the important Jewish observers pointed out bluntly that he fears that Britain is camouflaging its intentions with regard to Palestine by lulling public opinion into the belief that this conference will not discuss Palestine's future. He emphasized that true as this may be, it is becoming more and more obvious that the destiny of Palestine may be decided through the machinery which the committee on international trusteeship will establish.—(Through J.T.A.)

THE longest Jewish surname is Katzenellenbogen (literally the "cat's elbow"). It is taken from the community of the same name in Hessen, Germany, which was derived neither from "cat" nor "elbow" but from Catimelibochi, a conglomeration of three ancient Germanic tribes. There is a tradition, completely bereft of historicity, that a Jew named Saul Katzenellenbogen was King of Poland for one night in 1586. Saul was a real person, although he was never elected king of Poland. The myth was so persistent that his descendants adopted the name of Wahl (election). To the Poles among whom he lived and died (1545-1617) the latter name meant nothing. They Polonized it into Wol (ox). From that circumstance is derived the names of Ochs, Byk and Schorr, meaning "ox" or "steer," respectively, in German, Polish and Hebrew.

Among the oldest of contemporary names is Schiff. The first man to bear it was Jacob Schiff, born about 1370 in Frankfurt, who was the Dayan (judge) of the Jewish community there. The name in ancient High German meant, "a vial or large vessel of the type apothecaries display in their window." It also means a ship. There is an incidental delightful development. Many Jewish families belonging to the priesthood would avoid (for social reasons) the name Kohen and disguise it as Kahn. Succeeding generations would take umbrage at Kahn because it means a canoe in German. So in due course they would change the little canoe to schiff, which means a large boat. Practically every "Schiff" is a Cohen.

A true princely name is Bash, or Basevi. It goes back to the first Jew to receive a genuine patent of nobility. Jacob Basevi, who lived in Prague from 1580 to 1634, was, for financial services rendered to a succession of German emperors, ennobled by special patent of Ferdinand II in 1622. A branch of the Basevi family now call themselves Fürst (Prince). The other Jewish "noble" names are apocryphal. The Prinz family take their name from the town of Firrenze, the Barons were originally called "Bar Aron" (Aronson), and the Herzogs (Dukes) derived their name from Hirsch or Herz, which also exists in the Frenchified version of "Cerf" (a stag).

Another historical name is Saks (really

WHAT DOES YOUR NAME MEAN?

By N. PEARLROTH

Second of a Series by the Research Expert for
"Believe It or Not" Ripley

Zaksh). It represents the initials of "Zera Kodesh Shmo" ("His name is of the holy Seed"). It was given to the children of those martyrs who were killed in the atrocious pogroms which raged in Germany and the Ukraine in the "dark" centuries.

The Russians recently captured the town of Leobschütz, in Upper Silesia. It is the town that gave its name to all the Lifschitz, Lipschitz and Libschutz (whose number is legion). Walter Winchell is popularly accused of being a Lipschitz by nativity. The charge is unfounded. The celebrated columnist's true name was Weinschel (a cherry), a composite of the German "weichsel" and Polish "wisnia."

I am always asked, "How about Ginsberg? Why is that name so ubiquitous among Jews?" It is a venerable and honorable name. It is derived from the town of Günzburg in Bavaria, where, centuries ago, there was a great Jewish community. At the time the law compelled the Jews of Central Europe to adopt surnames, many took the name of Gunzburg, famous in history and repute. But long before that, Simon ben Eliezer Ginsburg (1506 to 1585) adopted and modified the name. So highly respected was this cognomen that its original bearers frequently went to court to prohibit strangers from assuming it. They lost, and as a result thousands of families continued year after year to change their names to Ginsberg. This caused so much resentment that many original Ginsbergs changed their name to Ulm (another town in Germany). These dissidents today bear the name of Ulm, Ulma or Ulman, but they are still Ginsbergs at heart.

It is very curious that the national nicknames of the greatest countries are all of Hebrew derivation. England is known as "John Bull," which is the Hebrew "Johannan" Anglicised. The Russian "Ivan Ivanovitch" is again "Johannan, the son of Johannan." "Marianne,"

for France, is the Hebrew "Miriam," a name first borne by Moses' sister. "Uncle Sam" is derived from the prophet Samuel's name. And even Hitler's people are collectively designated as "Michel," from the Hebrew Michael ("Who is like God"). Does anyone recall the strident and raucous tones in which the paper-hanger used to scream of the great things in store for his German Michel?

Another category of names I am frequently queried about are those beginning with Gold, Perl, Blum and Rose. (Goldman, Perlman, Blumberg, Rosenman and the other variations.) The answer is a romantic *cherchez la femme*. When surnames were made compulsory by Emperor Joseph II of Austria, who was an enlightened monarch, orders were issued to the communal authorities to consult as much as possible the preferences of the Jewish population. Whenever this was done the man about to be given a new name frequently chose a word beginning with the name of his young bride, mother or a young daughter—Rose (Susan), Golda, Perl (from the Hebrew Margaret) or Blume (flower). A small number of Goldbergs and Rosenbergs may be derived from the four towns named Goldberg, and six localities named Rosenberg in Central Europe. Incidentally, when we reach the section dealing with Jewish feminine names it will be found how imaginative and poetical these names really were.

Another series of surnames are derived from translations or interpretations of a person's given name. If a man's name was Tobias he would choose its German equivalent, Goodman, as his family name. A man whose given name was Solomon would prefer Friedman, or Friedrich. The surname Licht was selected by a man whose first name was Uri. If one bore the name Jonah he usually would pick a cognomen associated with the biblical Jonah's great adventure. Fish is a result of this process. Some would go

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LETTERS OF SERVICE MEN TO KIN IN THE CENTER

By Chaplain Morris Adler
From somewhere in the Philippines

(To Dr. Israel H. Levinthal)

LIFE at Passover time is a hectic merry-go-round for a Chaplain overseas. He seeks not only to provide religious services for our Jewish personnel but also to make possible for the men to recapture in some measure the joy and festivity of the Seder they knew at home. Perhaps at no other time do nostalgia and homesickness arise to torment the Jew away from home as during the Passover season. I was associated with my good friends, Chaplains Samuel Silver and Abraham Winnekur, in making the preparations for a mammoth function for all the men on this island. You remember the week before Passover in mother's home—the securing, the buying, the cleaning, the planning, the washing, the excitement and (if you remember correctly) the confusion. Multiply all these to almost global proportions and you have some idea of what confronted the three well-intentioned Chaplains.

With a zeal that compensated for our lack of experience in the actual details, we hurled ourselves into the work. We sat down to plan the operation. We were faced by the problem of supplies, logistics (transportation of the men from distant points to the place of the Seder), manpower (to cook and clean), just as if we were generals instead of humble rabbis. We ransacked the island for chickens, tablecloths, cups, desserts, decorations and tea. All that we had on hand was plenty of moror as we started on the titanic task.

Everywhere we were extended the finest co-operation. The interest and helpfulness of Gentile officers and colleagues were gratifying and inspiring. Jews, of course, came all out at our call to volunteer for KP and other prosaic drudgeries which the preparations involved. Soon we were in command of a corps of Jewish dieticians, cooks, clean-up men, servers and dish-washers. Several GI artists offered their talents to decorate the scene of the function. With fine ability and taste, they made designs,

murals and water colors which transformed the vast barn-like mess-hall into a beautiful banquet and ballroom. We worried about matzoh and wine, which reached us only after Chaplain Silver made a flying trip to secure them.

Finally the great evening came. We had prepared two halls, located side by side, with a capacity of 1000 each. We came early. The tables were set with Seder plates (there is no parsley, dear friends, in the Philippines, nor nuts; so we had to compromise with tradition—and our charoseth was synthetic), dishes of boiled eggs (for once in their Army life our lads did not have to put up with powdered eggs), and packages of matzoh. In one respect only did we bow to a prevailing Army tradition. For the first time in Jewish history there was to be a chow line at the Seder. The hall was resplendent. A large Jewish Chaplain flag looked down benignly, and on the walls and pillars there was a profusion of drawn Mogen-Davids, menorahs, tables of the Law and Torahs. Though we came two hours before the Seder, the Jewish soldiers were already trooping in. Their clothes were, of necessity, not holiday apparel, but their faces shone with *yomtovdig* radiance. They continued to pour in until every place was occupied. There were men who had combat operations behind them, men who had spent 38 eternal months overseas, patients from the hospitals, officers, doctors, nurses, Wacs. A sprinkling of Christian Chaplains came to participate in our simcha. Men were standing two deep between tables and around the walls. 1500 men were outside clamoring to get in. Our hearts were filled with sadness at the thought of the men whom we could not accommodate and who would have to be sent back. On the impulse of the moment, we invited the outsiders to come back the following night, although we did not plan to hold another function. All day Thursday we ran about like mad preparing, *ab initio*, a second Seder.

The Seder Service itself was magnificent. The Chaplains took turns in officiating; and I was honored by being asked to deliver the Passover message. Newsreel and sound men took movies of

the occasion for the Army. The Lind Brothers, a trio of remarkably gifted cantors, chanted the Kiddush and rendered other appropriate Passover selections. There was much congregational singing as the GIs gave forth with gusto and fervor the Addir Hu, Aliyohu Hanovi, Chad Gadya, Hallelujah and many extra-Haggadah melodies. The traditional pattern was followed at the Seder. After the service many men came forward to request that we write Yiddish letters to their folks telling them that their sons attended the Seder. Their parents, they said, would derive *nachas* from such a message.

I cannot fail even in a letter that conveys only a bare outline of my life here to state what a blessing I have found in the friendship of Chaplain Samuel Silver. His intelligence, his rare character, his wit, his warm Jewish sympathies, his devotion to the Welfare of the boys, have been an inspiration to me. His zeal in behalf of the Jewish men amounts to a magnificent obsession. Knowing him shall be one of the high spots of my overseas experiences.

I am fortunate too in having assigned to me as my assistant, Albert Sperka, of Brooklyn (he is a nephew of my colleague, Rabbi Joshua S. Sperka). Al has been a tower of strength. To his good Jewish background are added the virtues of resourcefulness, devotion to our cause and a capacity for hard work. Since a Chaplain so often gets credit for what is really accomplished by his assistant, I am sure to make a fair record.

By Capt. Leo Koven

Son of Mr. and Mrs. Max N. Koven

(From Somewhere in Germany)

LAST night was the first Seder. Our Corps (the 13th) has a Jewish chaplain, as I have told you. He secured what used to be a large German barracks, with chairs, tables, chinaware, a few decorations, and then sat back and crossed his fingers. What he never figured on was an attendance of 1500, including about five generals, and corps and divisional commanders. He ran through

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NEWS OF THE MONTH

JEWs throughout the world joined their fellow-citizens in all democratic countries in hailing the end of the war in Europe and the final destruction of Nazism, which took the lives of more than 5,000,000 Jews.

In Palestine, where almost every Jewish family has suffered directly from the German extermination of large sections of European Jewry, spontaneous demonstrations were organized in the streets of the larger cities, and marchers paraded carrying the banners of the United Nations. Throngs filled the synagogues reciting special thanksgiving prayers issued by the Chief Rabbinate.

Similar, although somewhat quieter, demonstrations marked V-E day in Jewish communities which were only recently liberated from the Germans, and in the large Jewish centers in the United States, Britain, the Soviet Union and other democratic countries.

Expressing their elation over Germany's unconditional surrender, leaders of central Jewish organizations who were in San Francisco in connection with the United Nations Conference, emphasized that the complete defeat of Nazism imposed a special obligation on the Jews of the democratic countries to secure a speedy rebuilding of Jewish life in devastated Europe and to enable immigration to Palestine of those surviving Jews who may wish to go there.

In New York, Dr. John Slawson, executive vice-president of the American Jewish Committee, issued a statement declaring that "the remnants of the Jews of Europe and the free Jewish communities everywhere share the joy of free men," but warning that "this victory will not be complete if humanity does not learn the most significant lesson of the struggle—the setting of one group against another, one nationality against another, must lead to strife and world conflagrations."

Dr. Israel Goldstein, president of the Zionist Organization of America, recalling that two-thirds of European Jewry

has been exterminated by the Germans, said, in a statement issued in Washington, "We hope that V-E day will open the eyes of the world to the reality and scope of the Jewish problem and to an understanding that the solution of this problem is an inextricable part of a world charter for a just peace."

☆

PRESIDENT Harry S. Truman told a delegation of Zionist leaders consisting of Dr. Stephen S. Wise, chairman of the American Zionist Emergency Council, Hayim Greenberg, chairman of its Executive Committee and Herman Shulman, chairman of its Administrative Committee, that he will carry out the policies of the late President Roosevelt in relation to Palestine.

A statement issued by the delegation, following their visit to the President at the White House declared:

"The President authorized us to say that he is carrying out the policies of President Roosevelt, that we knew what President Roosevelt's policy regarding Palestine has been. The late President's recent statements on Zionism were before him and he indicated to us in clear and unmistakable terms that he is supporting that program."

The statements by President Roosevelt, copies of which President Truman had before him, were the messages by the late President addressing the 47th annual Convention of the Zionist Organization of America on October 15th at Atlantic City, in which he pledged himself to "effectuate the establishment of Palestine as a free and democratic Jewish Commonwealth"—and the subsequent statement made to Dr. Stephen S. Wise on March 16th in which President Roosevelt reaffirmed that pledge.

☆

THREE thousand Jews from all over Europe were among the 31,000 prisoners in the Dachau concentration camp liberated by the American forces. Among them were 200 women and a handful of boys.

THE Bulgarian Ministry of the Interior announced the abolition of the Commissariat for Jewish Affairs established by the former pro-German regime. Some of the functions of the commissariat, the announcement said, will be assumed by the Jewish consistory.

☆

THE persecution of the Danish Jews by the Germans became a signal for thousands of persons to actively participate in the resistance movement, Prof. Mogene Fogh, Minister for Special Affairs in the Danish Government, said in one of the first broadcasts on the liberated Danish radio.

RUMANIAN Jews whose apartments were taken from them during the Antonescu regime, and who were scheduled to move back into them on April 23 under the existing law on restoration of property, will have to wait another year, in accordance with a new decree extending to April 23, 1946, the deadline for when present occupants of the apartments must vacate them.

A broadcast on the Bucharest radio, which announced the new law, quoted Minister of Justice Lucretiu Patrascanu as stating that the return of all Jewish tenants will not be possible, since the government has decided to allow war widows, invalids, orphans, public servants, artisans and workers to stay in their present dwellings. Jewish owners of property, however, will be enabled to move back.

☆

BELGIAN repatriation authorities are authorized to bring back to their country all deportees who held "yellow" foreign identification cards valid on May 10, 1940. The "yellow cards" were issued to permanent non-Belgian residents and were automatically renewed for successive two-year periods.

Holders of "white cards" which were good for six months, and which were issued to temporary residents, will also be re-admitted, the inspector said, but only after investigation by the Police and Security Department. The situation of German Jews now residing in Belgium has improved somewhat in recent weeks. It has been announced that their identification cards will shortly be stamped with the words "Non-Enemy," thus absolving them from reporting every month to the police.

THE establishment of a Jewish shipping company, capitalized at \$2,000,000, was announced in Tel Aviv by Bar-Kochba Merowitz, head of the Jewish Agency's maritime department. Merowitz said he was leaving for London shortly to negotiate with British shipping circles and to secure their cooperation.

The Arab newspaper *Falastin* reported that a group of Arab capitalists in Jaffa have decided to establish an Arab shipping company, which will also have a capital of \$2,000,000. Its ships would ply the Mediterranean, using Jaffa as a home port.

MICHAEL S. NISSELSOHN, who has been associated with the New York Federation for the Support of Jewish Philanthropic Institutions for more than 10 years in various executive capacities, has been named president of the Amalgamated Bank of New York, succeeding Adolph Held. Mr. Held, who is chairman of the Jewish Labor Committee, headed the bank for 21 years.

☆

DEVELOPMENT of new graduate and under-graduate programs as part of a projected expansion of the Yeshiva College in New York, which will take two years and require \$5,000,000, were outlined by Dr. Samuel Belkin, president of the institution, who announced the opening of a drive to raise the required funds.

☆

ONLY a fraction of the pre-war Jewish population in northern Italy is still alive, it was reported by Reuben Resnik, Joint Distribution Committee representative in Italy, who raced through the recently liberated cities with an artillery regiment of the 34th Division.

Resnik said that he found that only 400 of Bologna's 1,200 Jews remained; in Modena there are 150 of 300; in Ferrara 60 survivors of 600; 70 of Parma's 600; and only 500 in Milan, which had a Jewish population of 10,000. However, Resnik said, 2,000 Milanese Jews fled to Switzerland and others may be hiding in the hills, and will eventually return.

The JDC worker secured the records of all property confiscated from Jews in northern Italy. He also has in his possession the records of all Jews brought to the concentration camps at Capri and Salsa-Maggiore. These two camps were used as a "staging center" for the Jews who were deported from Italy.

John Amery, son of the British Secretary of State for India, and notorious radio traitor and anti-Semite, interviewed in Italy by a Jewish Telegraphic Agency correspondent, explained his support of the Germans by declaring that the Jews and the Russians are worse than the Germans.

When the correspondent recounted to Amery some of the details of the atrocities committed at the Buchenwald concentration camp, the Nazi broadcaster said: "But they must have been inferior people, like Jews and Poles; the Germans wouldn't do things like that to Americans and Britons."

☆

THE first comparative figures concerning the number of persons deported from France by the Germans, which appeared in the newspaper *Liberation*, disclosed that there were 108,000 "racial" deportees and 100,000 political deportees.

The figures were obtained from a source in the Ministry for Prisoners and Deportees, the paper says. The chances of the political prisoners returning, it states, are uncertain, "while the Jews certainly suffered the most horrible treatment in the camps in Eastern Europe."

Some Jews, although very few, have already returned from German camps. Among 758 men repatriated from Bergen-Belsen are 25 Jews; among 470 women from there are 80 Jews. The Ministry of Deportees declared that it is

not aware that any practical steps have been taken to carry out an alleged Red Cross agreement for the repatriation of all deportees from France still in German hands.

☆

FOUR-HUNDRED and twenty-three Danish and Norwegian Jews arrived in Sweden from Theresienstadt. Among them were Chief Rabbi Max Friediger, of Denmark, and his son.

☆

THE new Austrian provisional government headed by Dr. Karl Renner contains three Jews, Austrian circles in New York pointed out. They said that this is the first time that so many Jews were included in any Austrian cabinet. The Jewish ministers are Dr. Adolph Sherf and Johann Koplenig, two of the four secretaries of state without portfolio, and Ernest Fischer, minister of religion and education.

☆

PROFESSOR "X", a Jew whose name cannot be given for security reasons, has been named Lord Mayor of Weimar, which adjoins the Buchenwald concentration camp from which he was liberated, the London *Daily Express* reported.

The paper quoted the U. S. military governor of the area, Major William Brown, as stating that "We will try at least at Weimar to found a new Germany based on freedom and peace." Weimar was the seat of the post-World War I German constitutional assembly which gave its name to the pre-Hitler republic.

A NEW PATTERN OF AMERICAN JUDAISM

A NEW pattern of American Judaism may emerge after the war as a result of the events of the past few years, Rabbi Maurice Eisendrath, director of the Union of American Hebrew Congregations, said at a press conference in New York.

Rabbi Eisendrath based this observation on a nation-wide tour which he has just completed, during which he visited 320 Reform congregations affiliated with the Union, and on reports from Jewish chaplains serving with the armed forces. He said that while almost half of the chaplains are Reform rabbis, ninety per cent of the Jewish servicemen are from orthodox families, and, as a result, "com-

promise" services and observances have been evolved which may lead to changed concepts after the war.

Discussing the American Jewish Conference, Rabbi Eisendrath asserted that there is "comparatively little interest" in the organization throughout the country, and attributed this to the Conference's "failure to reach out to the country." He revealed that recently the UAHC protested to the Conference its failure to clearly indicate in public statements on Palestine that the UAHC, although a member of the Conference, has not taken action on the demand for the creation of a Jewish commonwealth in Palestine."

IN a statement assailing what it alleged was "misrepresentation occasioned by Zionist leaders who presume to speak for all of American Jewry," Congregation B'nai Israel, of Baton Rouge, La., revealed that by a vote of 110 to 36 it has written into its articles of incorporation the entire "Pittsburgh platform" of Reform Jewry, with particular reference to the section of the platform which rejects Zionism.

The congregation also announced that in the future all of its rabbis, officers and trustees will be required to take a pledge to support the "Pittsburgh Platform," which was adopted at a conference of Reform rabbis in 1885 under the leadership of the late Rabbi Isaac M. Wise. The statement said that the congregation had taken this step now since silence on the part of "anti-nationalist" Jews has been construed as indicating agreement with the Zionist viewpoint, and, as a result, "they may be faced with the *fait accompli* of an established Jewish State and a 'Jewish Nationality' in these nations in which the majority of Jews will always want to live."

At the same time, the congregation released the text of a letter sent to Rabbi Maurice Eisendrath, director of the Union of American Hebrew Congregations, containing resolutions protesting

ideals of Isaac M. Wise and the Pittsburgh Platform."

☆

THE New York Arab newspaper, *As-Sameer* (next-door neighbor to the *Review's* printer), commenting on the composition of the Arab delegations at San Francisco, points out that professors of history and philosophy are in the delegations, and adds: "Zionist propagandists at San Francisco will have to strain their well-known tortuous sophistry to show how their case can stand on the grounds of either historic fact or of pure reason."

☆

SUMNER WELLES, former Under-Secretary of State, has branded as an "outrageous falsification" a story appearing in the newspaper *El Panama America*, in Panama City, which quoted him as having stated that the natural resources of Latin-America must be freed from the control of "foreign Jews."

As a result of a protest lodged with the publisher of the paper, a retraction was published, which explained that the report of Mr. Welles' speech had been deliberately falsified by inserting the reference to Jews in the text as received from the United Press.

Behind the falsification, apparently, are anti-democratic Panamanian elements who are spreading anti-foreign and anti-Jewish propaganda as part of their campaign for election to the body which will adopt a new constitution for Panama.

☆

BERNARD FLEXNER, founder and first president of the Palestine Economic Corporation, died in New York at the age of 80. At the time of his death he was chairman emeritus of the corporation, having relinquished the position of chairman of the board several months ago. He was born in Louisville, Ky., on February 26, 1865. He is survived by two brothers, Dr. Abraham Flexner, former head of the Institute for Advanced Study at Princeton University, and Dr. Simon Flexner, formerly of the Rockefeller Institute for Medical Research, and a sister, Mary.

☆

REPLYING to a statement by Premier Tomas Arciszewski, of the Polish Government - in - Exile, which challenged charges by Dr. Joseph Tenenbaum, presi-

JEWISH OFFICER TRANSLATES GERMAN PLEAS FOR LENIENCE

A YOUNG Jewish captain who fled to the United States from Germany in 1934, acted as interpreter at ceremonies when representatives of the German high command in Italy and Austria reported to Gen. Mark Clark for orders implementing the formal German surrender. He is Capt. Werner Kohlhausen of 4918 Reading Road, Cincinnati.

Seated between Maj. Gen. Alfred M. Gruenther, Clark's chief of staff, and Panzer Gen. Fridelin von Senger und Etterlin, Capt. Kohlhausen translated the pleas of the head of the German delegation for protection of the German forces in the north from partisan bands while details of the rounding up of all units is being completed.

"This is the happiest moment of my life," Kohlhausen later said.

dent of the American Federation of Polish Jews, that the London Government's underground forces in Poland did not assist the participants in the Warsaw Ghetto revolt, Dr. Tenenbaum reiterated his accusations, citing evidence given by Polish Jews now in France and Palestine.

Declaring that although many individual Poles undoubtedly gave their lives to help Jews, Dr. Tenenbaum quoted testimony by refugees in Paris who stated that "not small groups, but tens of thousands of Poles have given help to the German occupation authorities in the extermination of hundreds of thousands of Jews and the expropriation of Jewish property." Similar reports, he said, "are coming in constantly from Tel Aviv, from prisoners of war freed by the Red Armies. As for the charge that the Polish underground did not help the uprising in Warsaw, I choose from a mass of facts the statement of Dr. Berman, head of the Jewish underground in Poland, released at a conference of the members of this organization in Warsaw. In this statement he categorically denied the claim of the Polish Government in London "that the Polish Underground Army in Poland gave help to the Jews in the Warsaw Ghetto during the uprising and procured for them food and arms."

FAŠCIST POSES AS JEW TO ESCAPE ARREST

DR. Kalman Szentpali, former organizer of the Debrecen section of the fascist anti-Semitic Arrow Cross party, has been arrested in a village near the city, where he was found posing as a Jewish peddler, according to a report from Drebecen, which is the seat of the Hungarian provisional government. Szentpali had grown a beard and was carrying a sack filled with thread, which he was pretending to sell.

against the membership of the Union in the American Jewish Conference, which is described as "becoming more and more a mere cover up implement of the Zionist Organization of America." The concluding resolution suggests the formation of a new league of Reform Jewish congregations "that shall be loyal to the

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Levinthal to Preach Baccalaureate Sermon to Center Graduates

THE members of this year's Consecration Class and of this year's classes of all our schools—High School department, Center Academy, our afternoon Hebrew School and Sunday School—are asked to attend the special service which will be held in our synagogue on Sabbath morning, June 2nd, at which time Rabbi Levinthal will preach the Baccalaureate Sermon to all the young people of our schools who, this year, received diplomas and certificates.

The parents of these children are also invited to attend this service.

The Benjamin Hirsh Award to the boy or girl who rendered the greatest service to our Junior Congregation, will also be awarded at this special service.

Board of Trustees and Governing Board Meeting June 7th

THERE will be a joint meeting of the Board of Trustees and Governing Board of the Center on Thursday evening, June 7th at 8:30 o'clock. Members of both Boards are urged to attend.

Young Folks League Roof Dances

THE first of the season's Outdoor Roof Dances will be held on Tuesday evening, June 5th at 9 o'clock. Further announcement of "Roof Dances" which will be held during the coming Spring and Summer season will be made at an early date.

Graduation Exercises of Center Schools

THE graduation exercises of the Sunday School will be held Sunday morning, June 10th.

The Hebrew School will hold its graduation exercises on Sunday morning, June 17th.

The Center Academy Graduation will be held on Wednesday morning, June 13th.

Parents and friends of all the schools are cordially invited to attend.

ADULT INSTITUTE CLOSSES SUCCESSFUL SEASON

The following is a list of the courses, with the instructor in charge, and the number of students enrolled:

Hebrew A—An elementary course for beginners, 32 students, Miss Betty Ungar

Hebrew B—A second-year course for those who completed the elementary course or its equivalent, 12 students, Mrs. Jean Serbin-Beder

Hebrew C—The third-year course, 10 students, Mr. Leo Shpall

Hebrew D—An advanced course in Hebrew conversation, 18 students, Miss Lillie Rubee

Hebrew E—An extensive reading course in the Bible text, 6 students, Mr. Samuel Edelheit

Talmud A—A lecture course on ideals of Judaism as reflected in the Talmud, 18 students, Rev. Dr. Michael Higger

Talmud B—A study of the Talmud text—the tractate "Gitten," 9 students, Rev. Dr. Michael Higger

Jewish History—An intensive course in American Jewish History, 26 students, Mr. Leo Shpall

Religion—A study of the customs and traditions of our faith, 14 students, Mr. Leo Shpall

The special morning class in Jewish History—Highlights of Jewish History with special emphasis on Christian Jewish relationship, 25 students, Mrs. Helen Levinthal Lyons

Day class in Religion—A study of the social messages of the Prophets, 25 students, Mrs. Helen Levinthal Lyons

It is also interesting to record that, this year, there was a smaller number of students who dropped out of the courses than in any previous year. The classes met with a great deal of enthusiasm and, in fact, many of the students suggested that two-hour courses ought to be offered instead of the one-hour course as is given at the present time.

Rabbi Levinthal, who directs the

school, wants to take this opportunity to express his personal appreciation to all the members of the faculty for their fine and loyal cooperation and for the splendid service they have rendered. He is grateful also to Mr. Leo Shpall, who served as Assistant Director, and to the Registrar of our school department, Mrs. Ida Rabinowitz, for her able supervision and direction of every phase of this Institute. The Rabbi also desires to record his thanks to our able librarian, Dr. Elias Rabinowitz, for his helpfulness at all times to the students, in advising and directing their reference reading.

THE eleventh year of the Brooklyn Jewish Center Institute of Jewish Studies for Adults closed with impressive ceremonies on Thursday evening, April 26th, 1945. A very interesting program was rendered in which Cantor Rubin Tucker, Mr. Julius Grossman, our musical director, and Miss Florence Golub took part. Rabbi Levinthal was the speaker of the evening. There was group singing in which everyone participated, and refreshments were served.

The readers of the *Review* will be interested to learn of the success which our Adult Institute has achieved. The past season, 110 students were registered—20 more than that of the preceding year. Many of these students registered for two or three, and some even four, courses. Both men and women make up our student body.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of gifts from the following:

Mr. and Mrs. Frank Wolk of 889 Montgomery Street, who donated Prayer Books and Taleisim, in honor of their son's Bar Mitzvah.

Mr. and Mrs. Louis Kotimsky, Mr. and Mrs. Joseph Lesser and Miss Suzanne Shapiro, for their fine donation of books to the Library of the Center.

Mr. and Mrs. Morris Rosen for donation of Taleisim.

Consecration Service Most Impressive

A LARGE congregation crowded our synagogue on the first day of *Shevuoth*, Friday morning, May 18th, and derived inspiration from the very beautiful program which was rendered by the members of the Consecration Class.

The following is the program of the exercises:

Opening Prayer Elaine Beatrice Hurwitz
In memoriam—"Franklin Delano

Roosevelt"..... Goldie Wexler
Consecration theme, "The Spirit of

Israel is Revealed"

Prologue Lucille Blanche Cohen

Music: *Am Yisrael Chai*

Its Watchword

Barbara Daureen Molinsky

Music: *Shema Yisrael*

Its Eternity Rita Vogel

Music: *Baruch Eloheinu*

In the Synagogue Carol Kahn

Music: *Ma Tovu*

In Prayer Dorothy Sylvia Greenblatt

Music: *Vaani Tefilati*

The Prayer Book

Elizabeth Anne Ellenport

Music: *Ovinu Malkenu*

In Learning Rhoda D. Flaumenhaft

Music: *Auf'n Pripitchak*

The Wealth of Books Dorothy Sholin

Music: *Etz Chayim*

In the Sabbath Sara Beulah Levin

Music: *Come, O Sabbath Day*

In Charity Sylvia Florence Klaristenfeld

Music: *Hineh Ma Tov*

In the Art of Giving

Phoebe Nina Schwartz

Music: *Tz'dokah Tatzil Mimavet*

In Peace Greta Joyce Cohen

Music: *Hevenu Shalom*

In Longing for Zion

Bernice Claire Green

Music: *L'Shanab Habaab*

In Palestine Restored Ellen Cutler

Music: *Anu Banu Artza*

In Patriotism Lila Elise Ehrlich

Recitative: *V'dirshu et Shalom*

In the Soul of America

Nancy Ann Spiegel

Music: *America the Beautiful*

In the Joy of God's Service

Harriet Jane Farber

Music: *Asbernu*

In the Hope of the Future

Anita Marcia Kasnetz

Music: *Matai Yavo*

KILLED IN ACTION



Pvt. Marvin F. (Buddy) Green

Pvt. Marvin Green, 23, son of Mr. and Mrs. Leo Green of 20 Plaza Street, was reported killed in action on April 10th, serving with the 7th Army on the German front. He left for overseas on January 30, 1945. Before entering the Army he attended Vanderbilt University and New York University.

A resolution of condolence upon the death of Pvt. Green was adopted at the meeting of the general membership of the Brooklyn Jewish Center on Wednesday evening, May 23rd.

The Secret of Its Eternity and Pledge of Consecration Lea Anne Green
Music: *The Torch of Israel*

* * *

Greetings in the Name of Post-Consecration Class Phyllis Sterman
Conferring of Certificates and Blessing Rabbi Israel H. Levinthal
Closing Prayer Evelyn Kabram

* * *

The teacher in charge of the Consecration Class this year was Mrs. Gladys Levine Rosen. The musical numbers were coached by our musical director, Mr. Julius Grossman, assisted by Miss Sydelle Stone, who led the musical numbers during the exercises. Credit for the

suggestions and ideas embodied in the Consecration Theme is due to Mrs. Helen Levinthal Lyons.

During the procession and recession of the consecrants, hymns were rendered by our cantor, Rev. Rubin Tucker.

The procession to and from the pulpit was led by Judge Emanuel Greenberg, our President and Mr. Frank Schaeffer, the chairman of the Hebrew Education Committee.

Sabbath Services

KINDLING of candles at 8:07 P.M.

Friday evening services at 6:00 and 7:30.

Sabbath services, Parsha "Behaaloteka," will commence at 8:45 A.M.

Dr. Levinthal will preach on the weekly portion of the Torah.

Mincha services at 6:00.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 8:00.

CLUB NEWS

Junior League

THE Junior League meets each Thursday evening. Many successful meetings have been held. All Center members of college age are urged to attend.

Inta-League

The Inta-League witnessed movies on Saturday, May 5, 1945, dedicated to the 7th War-Bond Drive. On May 12th, a birthday party was arranged in honor of two of the members. A representative of the group, Evelyn Walder, reported the excellent results of the Inta-League United Jewish Appeal drive to a group of United Jewish Appeal leaders in Manhattan.

Shomrim

The highlights of the discussion arranged by the Shomrim were the recent conclusion of the European phase of the war, the San Francisco Conference, the new Army point-system for discharges and other kindred current subjects.

Vivalets

With the coming of Spring, the Vivalets devoted most of their time to social activities, parties and movies. Their closing party was held on Saturday, May 26th.

Tzofim and Maccabees

For the past few weeks the Tzofim and Maccabees held joint meetings. They arranged quiz programs on Jewish holidays and current events and have taken up the important features of the Young Judean Magazine. Prizes were awarded to the winners of the Lag B'Omer athletic rally. Mr. Adolph distributed Red Cross swimming certificates to many members.

Candlelights

Aside from discussion of Jewish holidays, the girls of the club spent their time in learning Palestinian dances. The concluding party was held on May 19th.

Rachel-Judeans

The Rachel Judeans are concluding their first successful season. They meet on Sunday afternoon at 2:30. Girls in the intermediate grades of elementary school are welcome to join the club when it resumes its activities in the fall.

Boys' Athletic Rally

In the spirit of Lag B'Omer, the Boys' Clubs had an Athletic Rally in which the Shomrim, Maccabees and Tzofim clubs participated. Prizes were awarded to the following winners:

BASKETBALL

Maccabees: Jonathan Klein, Harold Mitrani, Michael Aronowitz, Bernard Mendelson, Nathan Blumberg and Leonard Horwitz. *Tzofim:* Mortin Silver, William Kotkes, Edward Geffen, Haskell Klaristenfeld and Jordan Fogel.

PING PONG

Maccabees: Nathan Blumberg. *Tzofim:* Haskell Klaristenfeld.

SWIMMING

Shomrim: Allen Langer and Howard Schwartz.

LEADERSHIP

Shomrim: Irving Toback. *Tzofim:* Joseph Buchman.

Condolence

OUR most heartfelt expressions of sympathy and condolence are extended to Mr. Archie Polsky of 135 Eastern Parkway on the loss of his beloved father, Mr. Solomon Polsky, on May 17th.

**Witty, Goldberg and Goldstein
Released from German Prison Camp**

LT. IRWIN WITTY, U. S. Air Forces, son of Mr. and Mrs. Albert Witty, has been released from a German prison camp where he was interned since July, 1944, according to a cablegram received by his parents.

Corp. Ephraim Goldberg, son of our Administrative Director and Mrs. Joseph Goldberg, has written to his parents that he has been liberated from a German prison camp and is on his way home. Ephraim was taken prisoner in December, 1944, during the German push in Belgium.

Mr. and Mrs. Joseph Goldstein received word that their son, Pfc. Murray Goldstein, who was taken prisoner in December, has been freed from a German prison camp.

Congratulations

OUR heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Meyer Josephy of 1281 Union Street on the birth of a son, Norman, on May 12th.

Mr. and Mrs. Louis Rivkin of 1025 St. Johns Place on the occasion of the birth of a daughter to their children, Mr. and Mrs. Irving Rivkin, on May 7th.

Summer Gym Schedule

BEGINNING June 1st the summer schedule will prevail in the Gymnasium and Baths Department and will be open as follows:

Men—Mon. & Wed., 3-10 P.M.;
Thurs., 5-10 P.M.; Friday, 1-6 P.M.;
Sun. & Legal Hol., 10 A.M.-2 P.M.
Boys—Mon. & Wed., 3-5 P.M.; Fri-
day, 1-6 P.M.; Sun. & Legal Hol.,
2-5 P.M.

Women—Mon. & Wed., 10 A.M.-3
P.M.; Tues., 10 A.M.-10 P.M.;
Thurs., 10 A.M.-5 P.M.

Girls—Tues. & Thurs., 3-5 P.M.

Bar Mitzvahs

A HEARTY Mazel Tov is extended to Mr. and Mrs. Abraham Weinstein of 1339 Carroll Street on the Bar Mitzvah of their son, Samuel, which will be celebrated at the Center on Saturday morning, June 2nd.

Congratulations are also extended to Mrs. Fanny Buchman of 563 Eastern Parkway on the Bar Mitzvah of her son, Joseph, which was celebrated at the Center on Saturday morning, May 26th.

HONOR ROLL

The following is an additional list of Center members, children and grandchildren of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Fried, Mitchell, S 2/c

Halpern, David, Cpl.

Levy, Herbert L., S 1/c



The following is a list of promotions in rank:

Blaustein, Albert, 1st Lt.

Bregstein, Jerry, Lt. (S.G.)

Glaubman, Erwin, T/5

Gross, Howard I., Cpl.

Kirschbaum, Jonas, Cpl.

Klein, Oscar, 1st Lt.

Levin, Milton, 1st Lt.

Levinthal, Lazar E., Sgt.

Lipson, Ira J., Sk 1/c

Model, Stanley, 2nd Lt.

Nierenberg, Albert I., S/Sgt.

Radutzky, Milton, Pfc.

Shack, Richard Alan, Ph. M. 3/c

Shure, Alfred, W.T. 1/c

Storch, Herbert, RT 3/c

Teicher, Howard, Capt.

Zirinsky, Richard, Lt. (J.G.)

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BUNIM, MRS. BLANCHE

Res. 135 Eastern Pkwy.

Proposed by Ben Martz

DUNNER, ABRAHAM

Res. 263 Eastern Pkwy.

Bus. Kiddie Togs, 111 Rogers Ave.

Married

Proposed by Herman Lambert

FABER, ROBERT

Res. 706 Eastern Pkwy.

Bus. C.P.A., 1501 Broadway

Married

Proposed by Seymour I. Danziger

FEINBERG, HYMAN

Res. 1740 Carroll St.

Bus. Paints, 604 Rockaway Ave.

Proposed by Louis Rosenblatt,

Dr. Harry I. Samuels

FELDMAN, HARRY

Res. 1776 Union St.

Bus. Dresses, 501—7th Ave.

Married

Proposed by Harold Lipsky

GROSSBARD, DR. MAXWELL

Res. 714 Empire Blvd.

Bus. Physician, same

Married

HELFAND, HYMAN

Res. 277 Eastern Pkwy.

Bus. Shoes, 158 Duane St.

Married

Proposed by Ira Kraner,

Meyer A. Rosen

JACOBS, HOWARD A.

Res. 1018 E. 29th St.

Bus. Radio, same

Married

Proposed by Bernard Damsky

KAPLAN, DANIEL

Res. 80 Clarkson Ave.

Married

Proposed by Edward Shwom,

Samuel Palley

LIPPMAN, MILTON

Res. 75-23—173rd St.

Bus. Wallpaper, 618 Rockaway Ave.

Married

Proposed by Louis Rosenblatt

NAGEL, NORMAN R.

Res. 1049 Montgomery St.

Bus. Bags, 246—5th Ave.

Single

RISNICK, MISS ESTELLE

Res. 4422 Avenue K

SCHNEIDER, HERBERT E.

Res. 760 Montgomery St.

Bus. Dental Student

Single

Proposed by Jacob L. Siskind,

Adolph Wexler

SCHWARTZ, DAVID

Res. 1024 Montgomery St.

Bus. Liquor, 841 Lexington Ave.

Married

Proposed by Louis Rosenblatt,

Dr. Harry I. Samuels

SINGER, DR. HENRY

Res. 186 New York Ave.

Bus. Physician, same

Married

Proposed by Dr. Harry Bernstein

SMITH, JIMMY

Res. 10 Ocean Pkwy.

Bus. Radio Parts, 1639 Bedford Ave.

Married

Proposed by Samuel Schoenfeld,

Albert Witty

STEINER, BENJAMIN

Res. 520 Crown St.

Bus. Radio, 1529 Fulton St.

Married

Proposed by Gerald Jacobs

SUSSMAN, HAROLD

Res. 150 Crown St.

Bus. Infants Wear, 45 W. 34th St.

Married

Proposed by Samuel Stark

WOLFF, MISS PHYLLIS

Res. 1495 E. 49th St.

The following have applied for reinstatement:

ROBBINS, MEYER

Res. 130 Martense St.

Bus. Show Cases, 252 Lee Ave.

Married

Proposed by Samuel Robbins

ROBBINS, MORRIS

Res. 200 W. 15th St., New York

Bus. Show Cases, 250 Lee Ave.

Married

Proposed by Samuel Robbins

MAURICE BERNHARDT,

Chairman, Membership Committee

ANOTHER SERVICEMAN'S LETTER

By Sgt. Leonard Silberberg

(Son of Mr. and Mrs. Isidor Silberberg)

I WAS invited by the Chaplain to visit some prisoner-of-war camps and a

Nazi slave-labor factory. The purpose was to bring hope to those of our own faith, some of whom had not attended Jewish services in five years. We spoke with them for a while, Yiddish being the main language, French and German, others. They told us stories of hardships, sacrifice, separation of families, killings, etc. We held a service with them, gave them special rations which we had brought with us (although with the coming of the Yanks they received sufficient food), but we left them with something they needed more than food or clothing—courage and hope for the future. The feeling that someone was thinking of them and had their interests at heart gave them the assurance they needed. Their main concern was when they were to be sent home to their families—or rather, to what was their homes and what remained of their families.

We then went to a town where the Nazis employed 500 Jewish women in a box factory. These Hungarian women were marched—and I mean marched—all around the country wherever their services were needed. Before we moved into Kessel, they worked in a plane factory there. Their working day started at 3 A.M. and lasted until 6 P.M. Their hair was shorn, and if they misbehaved, they would be paraded in the streets practically nude. They all seemed to have relatives in the States, and would have wanted us to correspond with the relatives but didn't know their addresses. We left the remainder of a large supply of rations with them, and the expressions of gratitude and appreciation in their faces were more than a thousand words could express. I had the feeling of a Messiah bringing new hope and sunshine into the world.

Eastern Parkway Zionist District Meeting May 31st

MEMBERS of the Center are cordially invited to attend the meeting of the Eastern Parkway Zionist District which will be held in our building on Thursday evening, May 31st at 8:30 o'clock. A new Technicolor motion picture of Palestine, "A Pass to Tomorrow," will be shown. The story was written by Marvin Lowenthal, well-known author and lecturer. The narrators are Frederic March and Roger De Koven.

A GREAT RABBI ATTAINS

[Continued from page 10]

learning with which he is not familiar, and his acquaintanceship with the most recent publications in any and every phase of *Juedische wissenschaft* is simply amazing. And if "Rabbi" means one associated with a congregation in one community, Levinthal is much more than a Rabbi. As the recognized head of Orthodoxy in Philadelphia he is in contact with all the synagogues of that type in the city. Yet he is conversant with the conditions and the problems of all the other synagogues and institutions in Philadelphia. And in the Rabbinical field, he is familiar with the Jewish organizations and movements in many other parts of America.

All this makes the more remarkable the fact that Rabbi Levinthal has been able to wield so wide, and deep, a personal influence. He is a friend to whom people instinctively come with their burdens and their problems. His wise counsel has put under obligation countless persons. Individuals and organizations avail themselves of this accessible friend and advisor. If all those whom he has helped in this way were to pool the accounts of the service he has rendered them it would constitute a very interesting and very revealing chapter in Jewish biography.

More concrete is the effect of his personality and guidance in the circles of the younger leaders and scholars. A score or two of his early pupils in Philadelphia, boyhood friends of his son, Dr. Israel H. Levinthal, and since become Rabbis in Israel, were taught by Levinthal at his home and in the Hebrew High School. For them, he organized the Yeshivah in Philadelphia, and they all recall very vividly what his personality and guidance meant to them in their most impressionable years. Many others, lay leaders, from the backbone of the communal life in Philadelphia and elsewhere. Also noteworthy is the fact that his home was always a Mecca for Jewish literati and other celebrities, and of such diverse types as Naphtali Herz Imber, author of "Hatikvoh" and the "Ridbaz"—Rabbi Jacob David, the Slutsker Gaon, commentator of the Palestinian Talmud. All who knew him, or even heard of the pleasure to be derived in the company of this

savant, "made a beaten path to his door." Revealing, too, is the fact that when Rabbi Levinthal visited Palestine nine years ago, at the time a successor to the late Chief Rabbi Kook was being chosen, partisans of the various aspirants to that honor came to interview the American visitor, to seek his advice, and better yet, his support, for their respective candidates. That he would not inject himself in the contest is self-evident. But the incident indicates the esteem in which the Philadelphia rabbi was held even in Palestine.

Needless to say space at our disposal here will not permit us to depict all the facets of the great personality to whom we are paying this tribute, nor for the many recollections of more than forty years which the present writer cherishes. We can do no better than to quote the summary of Levinthal's accomplishments contained in the citation in connection with the Honorary Degree of Doctor of Divinity awarded him by Yeshivah College, in 1942.

"As candidate for the first Honorary Degree of Doctor of Divinity to be conferred by Yeshivah College, I have the honor to present Rabbi Dov Aryeh Hakohane Levinthal, Dean of the American Orthodox Rabbinate.

"For half a century he ministered with wisdom and understanding in the City of Brotherly Love. There he founded institutions of learning and of mercy, and there he won admiration not only for his Talmudic knowledge, but also for his sagacity in the affairs of men. Indeed, he came to be recognized as the uncrowned religious head of the Jewish community of Philadelphia.

"The choicest blessing of his rich and fruitful career is the gift of *bunaim ibnai bunaim oskim batorah*, children, aye, and grandchildren who in the pulpit, on the bench of justice, in public affairs and within our own Yeshivah are occupied with Torah and the performance of great deeds. For the continuation of this blessing he has our prayerful wishes.

"For the Yeshiva he bears a two-fold significance: First, he was ordained in the rabbinate in the year 1888 by the saint and sage, Rabbi Isaac Elchanan for whom our rabbinic school is named. Sec-

ondly, he helped to bring to our institution our late and immortal president, Dr. Bernard Revel, for whom he felt the love of a father and from whom he received the devotion of a son.

"Having worn for fifty years the Keser Torah, having been born to the Keser Torah and having earned the crown of Sham Tov, I present him now to you for yet an additional crown, that of Doctor of Divinity from Yeshiva College, *honoris causa*."

Another crowning glory has come to Rabbi Levinthal through the selection of his grandson, Dr. Samuel Belkin as dean of this Yeshivah. May he be spared to his dear ones and to the community that still needs the benison of his wisdom, learning and leadership. May his ripe age be filled with happiness over work well done, so that he may continue to glory in the accomplishments of his dear ones and in the happier days, which, we pray, may come for Israel and for the world.

LETTERS OF SERVICEMEN

[Continued from page 14]

the entire service (well, I guess he did skip a little) and had a complete meal served besides. Of course, the generals spoke, but surprisingly appropriately and thankfully brief. All in all, not at all bad, and, considering it was the first such service in Germany in many years, very touching.

But the real big event was this morning. This was a pretty big town and had a fair sized Jewish community. Of course, the Germans had razed all the synagogues and, practically speaking, had exterminated all the Jews. However, there are still a few Jewish cemeteries. They have been pretty sadly desecrated, what with the better marble hauled away and all the metal inscriptions torn off for scrap. In one of them there is a moderate-size building which, from the Jewish inscriptions extant, must have served as a burial chapel. The rabbi selected this and held Pesach services there this morning. He held a very moving service, in the course of which he rededicated the structure as a synagogue. There was one Jewish civilian present. However, such a large crowd surrounded him that I was unable to get close enough to hear his story.

JEW'S UNDER THE YOKE OF DAI NIPPON

[Continued from page 6]

papers and a number of periodicals in China.

More than 20,000 Jewish refugees, mainly from Germany, came under the Japanese rule when, shortly after Pearl Harbor, Japan conquered Shanghai. For a time it seemed as though these unfortunate ones had fallen from the frying pan into the fire. Before Pearl Harbor about 12,000 of these refugees had been kept alive by relief measures of the Joint Distribution Committee, which contributed about \$25,000 dollars. Sir Victor Sassoon, "the man who made modern Shanghai," who had done a great deal to mitigate the lot of these stepchildren of fate, was forced to relinquish his headquarters in Shanghai after the Japs had moved in, and the influx of American money stopped, too. The leaders of the Jewish community desperately tried to fight their hunger by establishing soup kitchens, by borrowing money from abroad, and by using food sent by the American Red Cross. One has to wait until the end of the hostilities in Asia to learn how many of the more than 20,000 managed to survive.

While no horrors like Buchenwalde or Maidanek were established in the East, the Japanese-controlled puppet government in Nanking treated the Jews of Shanghai harshly. They were crowded into a ghetto, all Jewish cafes, restaurants and cabarets were shut down on the pretext that they were centers of Allied propaganda, and were demoralizing Japanese troops. Tang Liang Li, dictator of the propaganda department of the Nanking government, denounced the refugees as enemies of Japan and the Axis, and demanded their "total elimination from civil life." Among the non-refugees who suffered under the Nazi yoke was the philanthropist Sir Elly Kadoorie, who was one of the protagonists of Zionism in the Far East. He died in Shanghai in February, 1944, at the age of 77. Kadoorie was Knight Commander of the Order of the British Empire and possessed China's Order of the Brilliant Jade.

About 1500 Jews were among the Whites who came under the Japanese rule after McArthur's heroic troops had to abandon the Philippines. Among them were several hundred refugees, in-

cluding Dr. R. Wilhelm, from Vienna, who became professor of Medicine at the University of Manila. In the beginning of the Japanese occupation the Jews were not treated differently from the other Whites. In 1943, however, the Japanese military administration issued a stern warning to the Jews on the islands, claiming that they had made themselves guilty not only of black market dealings and profiteering, but also of attempted espionage.

Exiled President of the Philippines, Quezon, answered these charges in a broadcast from the United States, in which he stated, among other things:

"The people of the Philippines have never been guilty of the barbarous and divisive error of religious bigotry. Ever since the commonwealth was established, the majority of the Filipinos, who are Catholics, have lived peacefully in friendship with their non-Catholic neighbors—whether Protestant or Jew, or Moham-

edan or pagan. The small number of Jews in the Philippines is a respected section of our population. After Hitler introduced official persecution in Germany, we offered our hospitality to a number of refugees, who came to the Philippines and quickly adjusted themselves to our way of life. These people were quiet, energetic and productive. They have become a welcome and loyal part of the Filipino population."

When, last year, our troops liberated Manila, the majority of the Jews were found alive, though in terrible physical condition. American citizens of the Jewish faith were saved when our troops liberated the Santo Tomas internment camp. Immediately the Joint Distribution Committee despatched a sum of \$10,000 for the relief of these Jews. The synagogue at Manila was destroyed during the bombardments, and Rabbi Joseph Schwartz, assisted by Army personnel, conducted services in an improvised house of worship. This year Seders were held once more during the Passover holidays.

NEW YORK'S ANTI-DISCRIMINATION LAW

[Continued from page 8]

labor relations which would have been considered visionary, if not impossible, a scant fifty years ago. Mr. Justice Holmes' dissenting opinion in *Vegeblan v. Guntner* was written forty-nine years ago. The Massachusetts Supreme Court, by its majority decision, thereby outlawed a strike even though unaccompanied by violence or fraud. Holmes then wrote: "The true grounds of decision are considerations of policy and of social advantage, and it is vain to suppose that solutions can be attained merely by logic and the general propositions of law which nobody disputes." In the intervening half-century that which was revolution-

ary dictum in the Massachusetts of Holmes' day has become an every-day truism and almost a platitude of our world. The march of events from the *Vegeblan* case to the National Labor Relations Board and our other vast and complex machinery for the enforcement of social justice and decent labor relations makes it quite possible to say, with some degree of assurance and with a large measure of hope, that the Ives Bill, aided by the reasoned and understanding cooperation of our citizenry, will initiate and bring to practical realization a new era in the field of employment among our people.

WHAT DOES YOUR NAME MEAN?

[Continued from page 13]

further and put Walfish (whale) in the same class, although the Bible never identified the species of "big fish" which took Jonah for a ride from the coast of Spain to the Persian Gulf. Other "fishy" names are due to the fact that there is a place in Silesia called Rybnik (Fish-town). Practically all the inhabitants of this town chose names like Aal (eel), Hecht (pike), Karp (carp), Karash

(little carp) as their surname. Those named Moses would often choose Gottesman (godly man). The family name Bondy is an Italian translation of the Jewish given name, Jomtef (holiday). Selig, Selinger, is a translation of Ascher. Frohman and Freiman (man of joy) is the equivalent of the Hebrew Nechemia, and Hellman is derived from the prophet Samuel.

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